sone assented to. Then the commons lovingly thanked the
king, and much praised his withe, that he had denied it to
them when they unworthily demaunded it and had bounti-
fully graunted it when he perceyved that they so rooved and
lamented.

While the Parliament sat, on the xxx. day of Marche
at after none there came into the common house the lord
Chauncellour and dyvers lordees of the spiritualtie and
temporaltie to the number of xii. and there the lorde
Chauncelor sayde, you of this worshipful house I am sure
be not so ignorant but you know well that the kyng our
soveraygne lord hath maried his brothers wyfe, for she
was both wedded and bedded wyth his brother prince
Arthur, and thersore you may surely say that he hath
maried his brothers wyfe, if thys mariaige be good or no,
manye clerkes do doubt. Wherfore the kinge lyke a
vertuous prince willinge to be satisfied in his conscience,
and also for the suretie of hys realme hath with great
deliberacion consulted with great clerkes, and hath sent
my lord of London here present to the chiefe Universities
of all Christendome to know their opinion and judgement
in that behalfe. And althoughe that the Universities of
Cambridge and Oxford had bene sufficient to discusse the
cause, yet because they be in his realme and to avoyde
all suspicion of parcialitie he sente into the realme of
Fraunce, Italy the Popes dominions, and Venicians to knowe
their judgmemente in that behalfe, which have concluded,
written and sealed their determinacions according as you
shall hear read. Then sir Brian Tuke toke oute of a boxe
xii. wrytynges sealed, and read them word by word, as
after ensueth translated out of Latin into the English
ponge.

The determinacion of the universitie of Orleance.

Not long syns there were put forth to us the College of
doctors regentes of the Universitie of Orleance, these two
questions that folow. The fyrste, whether it be lawful by
the lawe of God for the brother to take to wyfe that woman
whom his brother hath left? The seconde, yf this be for-
bidden by the lawe of God, whether this prohibicion of the
lawe of God may be remitted by the Pope his dispensacion?
Wee the foresaid College of doctors regentes according to our custome and usage came many times together, and did sat divers times upon the discussyng of these forsayd doubtes and questions and did examine and way as much as we might divers and many places both of the old testament and new, and also the interpreters and declarers both of the law of God and the Canon lawe. After we had wayed and con-sidered all thinges exactly and wyth good leysure and deliberacion, we have determined and concluded that these forsayd mariages cannot be attempted nor enterprised except a man do wrong and plaine contrary to the law of God: yea and that although it be done by pardon and suffer-ance of the Pope. And in witnes of this conclusion and determynacion we have caused this present publike writing to be signed by our Scribe of our sayd Universitie, and to be strengthed and fortyfied with the seale of the same: Enacted in the chapel of our lady Annunciation, or the good tydynges that she had of Christes commyng in Orleaunce, the yere of our Lorde M.D.xxix. the v. day of April.

The determinacion of the facultie of Decrees of the universitie of Paris.

In the name of the Lorde so be it. There was put forth before us the Deane and College of the right counsai ful facultie of Decrees of the Universitie of Paris this question. Whither that the Pope myght dispence that the brother myght mary the wyfe that his brother hath left, yf the mariage betwene his brother now dead and hys wyfe were once consummate? we the Deane and College of the sayd facultie after many disputacions and reasons made of bothe sydes upon this matter and after great and longe turnyng and serching of bokes, bothe of the lawe of God and the Popes law and of the law Civil, we counsayl and say that the Pope hath no power to dispence in this forsayde case: In witnes wherof we have caused this present writing to be strengthed with the seale of our facultie and with the signe of our Scribe or chiefe Bedle. Geven in the congregacion or assemble at saint Jhon Laterenense in Parys the second day of May M.D.xxx.
The determinacion of Civilians and Canonistes
of the universitie of Angew.

Not long tyme syns there were purposed unto us the
Rector and doctors, Regentes in law canon and civile of
the universitie of Angew these ii. questions here folowyng,
that is to wete, whether it is unlefyl by the lawe of God and
the lawe of nature for a man to mary the wyfe of hys brother
that is departed wythout children, so that the mariage was
consummate? And agayne whether it is lawfull for the Pope
to dispence wyth such mariage? We the aforsayd Rector
and doctors have accordyng to our custome and usage many
times commund together and sytten to dispute these ques-
tions, and to fynde out the certaintie of them. And after
that we had discussed and examined many and divers places
aswel of the law of God as of the law of man, whyche semed
to pertayne to the same purpose, and after that we had
brought for bothe parties and examined them. All thinges
faithfully and after good conscience considered and upon
sufficent deliberacion and avisement taken, we defyne and
determyne that neyther by the lawe of God nor of nature it
is permitted for any christen man, no not even with the
authoritie of the sea Apostolike, or wyth anye dispensacion
graunted by the Pope to mary the wyfe that his brother had
lefte, although he wythout children, after that the mariage is once finished and consummate.
And for wytynes of these aforsayde thynge, we have com-
manded our Scribe of our sayd Universitie to signe this
present publik instrument, and it to be fortefyed wyth the
great seale of oure Universitie, Enacted in the church of
S. Peter in Angew, the yere of our Lorde, M.D.xxx. the
vii. day of May.

The determinacion of the facultie of divinitie
in the universitie of Paris.

The Deane and the facultie of the holye divinitie of the
universitie of Paris, to all them to whom this present
writing shall come wysheth safetie in our savior Jesu Christ
which is the very true safetic: Where of late there is risen
a great controversie of greate difficultie upon the mariage
betwene the most noble Henry the viii. kyng of England
defendor
defendor of the fayth and lorde of Ireland &c. and the noble lady Katherine quene of England, daughter to the Catholike kynge Ferdinand, which mariage was not onelye contracte betwene her and her former husband, but also consummate and fynyshe by carnall intermedelinge. Thys question also was purposed to us to discusse and examine accordyng to justice and truth, that is to say, whether to mary her that our brother dead without chyldren had left being so prohibited by the law of God and nature, that it cannot be made lefull by the Popes dispensacyon, that any Christen man shoulde mary the wyfe that hys brother had left? We the foresayd Deane and facultie callynge to oure rememraunce, how vertuous and how holy a thynge and how agreable to our profession, unto our dutie of love and chariti, it is for us to shewe the waye of Justice and ryght, of vertue and honestie to them whyche desire to leade and passe over their life in the law of our Lord wyth sure and quiet conscience: could not but be ready to satisfie so honest and just requestes: wherupon after our old wont, we came together upon our othe in the church of S. Maturyne, and there for the same cause had a solempe Masse wyth devout prayer to the holy Ghost. And also we toke an oth every man to delyber and to study upon the forsayd question, as shoulde be to the pleasure of God, and according to conscience? And after divers and many Sessions or sittinges, which were had and continued in the churche of saynt Maturyn, and also in the college called Sarbone from the viii. day of June to the second day of July. When he had searched and examined through and through wyth as muche diligence as we coulde and with suche reverence and religion or conscience as becommeth in suche a matter, bothe the bookes of holy scripture, and also the most approved interpreters of the same: Finally the general and synodall counsayles, decrees and constitucions of the sacre and holy churche, which by long custome hath bene receyved and approbate, we the forsayd Deane and facultie disputing upon the forsayd question and makynge answere to the same, and that after the judgement and full consent of the most part of the sayd facultie have concluded and determyned that the forsaide mariage with the brothers wyfe departyng without children be so forbidden both by the lawe of God and of nature, that the Pope hath no power to
to dispence with such mariages, whether they be contract or to be contract. And for credence, beleve, and witnes of thys our Assercion and determinacion, we have caused the seale of oure facultie wyth our Notaries sygne to be put unto this present writyng. Dated in our generall congregacion that we kepe by an othe at sainct Maturynes, the yere of our Lord M.D.xx. the second day of July.

The determinacion of the universitie of Burges in Berry or Biturs.

We the Deane and facultie of divinitie in the Universitie of Burges, because we will according to the example of S. Paule doctor of the Gentiles, which doeth likewise, wyl begun our writing with praier unto al the beloved of God, among whom you moste deare readers unto whom we wryte be called, grace peace and quyetnes of conscience come to you from God the father and from our Lord Jesu Christ: while we were gathered together all into one place (in the octaves of Whytsontide) both in body and minde, and were sittynge in the house of the sayd deane, there was a question put to us agayne, whiche had bene purposed to us often tymes before, beyng no final question, which was this: Whither the brother taking the wyfe of his brother now dead, and the mariage once consummate and perfite doth a thyng unlawfull or no? At the last when we had fought for the trueth of the thyng and had perceived and founde it out by much labour and studye of every one of us by himselfe, and by much and often turning of holy bokes, everye one of us not corrupt, wherby we myght the lesse obey the trueth, began as the holy gost did put in his mind to give every man one arbitrement and sentence which was this. I have wel percyved in very trueth without regard or respect of any person that those persons which be rehearsed in the xviii. cha. of the Levitical law, be forbidden by the very law of nature to contract matrimonye together, and that this lawe can in no wyse bee released by any authoritie of any manne, by the whiche there is made an abhominable dyscoverynge of hys brothers foulnes. And this is the signe of oure commen Bedyl or Notarie and the seale of our for-sayd facultie put unto thys present wrytyng the x. day of June, in the yere of oure Lord M.D.xxx. And because the
fote of our writinge shalbe of one forme and fashyon wyth
the head, as we began wyth prayer, so let us ende after the
example of S. Paule that we spake of before, and say, the
grace and favor of oure Lorde Jesu Christe, the charitie
and love of God and the communicacion of the holy Ghost
be wyth you all. Amen.

The determinacion of the divines in the popes
universitie of Bonony.

God best and mightiest taught first the olde lawe and
testament wyth his owne mouthe, to forme and fashyon
accordyng to love and charitie, the maners and lyfe of
men. And secondarely the same God dyd take afterwardes
manhod upon hym for to be the redermer of man, and so
made the newe lawe or newe Testament not onely to forme
and fashyon accordinge to love and charitie the lyfe and
maners of men, but also to take away and to declare doubtes
the which did aryse in manye cases whiche when they be once
clerely determined shall helpe greatly to perfite vertue and
goodnes, that is to saye, to perfite love and charitie. Where-
fore we thought it evermore, that it shoule be our part to
folowe these most holy doctrynes and lawes of our father
of heaven, and that we lightned by the lyght of God above,
and of the holye ghost, shoulde geve oure sentence and
judgement in hygh and doubtful matters after that we have
once leyserly and sufficientlye taken advisement upon the
cause, and have clerely serched out and opened the thing by
many reasons and writinges of holy fathers aswel for the one
part as for the other, doyng nothyng as nere as we can
 rashly or wythout deliberacyon. Therfore where certayne
great and noble men did instantly desire us, that we would
wyth al diligence possible loke for thys case that after en-
sueth, and afterwardes to geve our judgement upon the same,
accordyng to moste equitie, ryght and conscience, stickynge
only to the trueth: All the Doctors of Divinitie of this
Universitie, when we had every one by hym selfe examined
the matter at home in our houses, came altogether into one
place and there treated upon it many dayes wyth asmuche
conning and learnyng as we could, we anon loked on the
case together, we examyned it together, we compared all
thyng together, we handelyng every thing by it selfe, dyd
trye
trye them even as you woulde saye by line and rule, wee brought forth al maner of reasons, which we thought could be brought for the contrary part, and afterward solved them, yea even the reasons of the moste reverende father Cardinall Caietayne, yea, and moreover the Deuteronomy dispensacion of stirrynge up the brothers seede, and shortly after all maner of reasons and opinions of the contrary part, as manye as semed to belong to thy purpose, and thyse question that was asked of us was this: Whether it was forbydden onely by the ordinance of the churche or els by the law of God, that a man myght not marye the wyfe left of his brother departed wythout children: and if it were commaund by both the lawes not to be done, whether the Pope may dispence with any man to make such mariag? the whiche question nowe that we have examined it both by your seelze secreetely and also openly and diligentely and exactely as we could possible, and discussed it after the best maner that our wittes wold serve: we determine, geve judgement and say, and as stiffly as we can we witnes and without anye doubt do stedfastly hold that this mariag should be horrible, accursed and to bee cried out upon and utterly abominable not onelye for a christen man, but for an infidele, unfaythfull or heathen. And that it is prohibite under grevous paynes and punishementes by the lawe of God, of nature and of man, and that the Pope, though that he almoast may do all thinges, unto whom Christ did geve the keyes of the kingsedom of heaven, hathe no power to geve a dispensacion to any man for to contract suche a mariag for any maner of cause, consideracion or suggestion: And all we bee ready at al tymes and in all places to defende and maintayne the truth of this our conclusion. In witnes wherof we have made thyse present writing, and have fortesfied the same both with the seal of our universitie and also with the seal of our College of Doctors of Divinitie, and have subscribed and signed wyth our general and accustomed subscription in the Cathedral churche of Bonony the x. day of June, the yere of our Lord M.D.xxx.

The determinacion of the facultie of divinitie in the universitie of Padua in Italy.

Thei that have written for the maintenaunce of the cathlick
catholick faith affirme that God best and mightiest did geve the preceptes and commaundementes of the olde law with hys owne mouthe, to be an example for us, wherein we might se howe we should order oure lyfe and maners, and this God had done before he became manne: and after that he had put upon hym our manhode and was become redemer or byer of mankynde, He made the newe lawe or Testament, and of his mere liberalitie dyd geve it us, not onely for the cause aforsayde, but also to take away and declare al maner of doubtes and questyons that myght arysse, the which once opened and declared what their very true meaning is to thentent that therby we myght be made perfity good, which be greatly fruftyful to us and holysome: and seyng that this was the mynd of God in makyng these lawes, it hath ben our entent and evermore shalbe, as it becommeth christen men to folow these most solemne ordinances of the moste hight workmayster God, and the help of hys light, that is above the capacitie of nature, to utter our judgement in al maner of doubtes and harde questions. After we had once considered the thing after the best maner, and had by sufficient leysure made it clere by many evident reasons of both parties, and by many auctorities of the fathers of the Church, determinyng no thyng as nere as we can, rashely or wythout convenient deliberacion. Seyng theryfore that certein great Orators or ambassadors did humbly require and pray us, that we would voucheseafe and serche out with all the diligence that we could this case folowing and afterwardes to geve our sentence upon the same, plainly and symply lokynge onelye on the trueth. After the Doctors of divinitie of this Universitie came together, and that we had every man examined the thinges particularly in our owne houses, and have beaten it with all learnynge and connynge that we were able: Anon when we wer together, we considered, examined and wayed all thinges by themselfes, and brought in al maner of reasons, which we thought might by any meanes be made to the contrary, and without al colour or cloke dyd wholly and clerely dissolve them and take them away. And amongst al, the dispensacion by the lawe of Deuteronomy of styrrynge up the brothers sede, and al maner other reasons and determinaciones to the contrarie, that semed to us to pertain any thing to that purpose, we utterly con- futed and dispatched them. And the question that is put to
to us, is this: Whether to marry the wife of our brother departed without children is forbidden only by the law of the church or by the law of God also: and if it be forbidden by both these laws, whether the Pope may dispence with any man for such matrimony or no? which question now that we have discussed it, and as far as we could, have made it clere, both privately every man by hymselfe and after all together openly, we say, judge, decree, witnes and for a truth affirm that such marriage is no marriage, yea and that it is abhorred and cursed of every christen man, and to be abhominable as a grevous sinne. And that it is as clearely as can be forbidden under meste cruel penaltys by the lawes of nature, of God and of man: And that the Pope, unto whom the keyes of the kyngdome of heaven be committed by Christ the sonne of God, hath no power to dispence by the right and law for any cause, suggestion or excuse, that any suche matrimony shoulde be contracte. For those things which be forbidden by the law of God be not undereth his power, but above it, nor he is not the Vicar of God as concernyng those things, but only in such thynges as God hath not determyned him selue in his law, but hath lefte them to the determinacion and ordinaunce of man. And to maintayne the trueth of this our sentence and conclusion, and for meste certayne and undoubted defence of the same, we al of one minde and accorde shall at al tymes and in every place bee redy. In witnes whereof we have made this writing and have authorised it with the accustomed seale of our Universitie and also of our College of divines, Dated at Padway in the Churche of the Hermites of saint Austen the first day of July, in the yere of our Lord M.D.xx.

The Determinacion of the Universitie of Tholose.

There was treated in our universitie of Tholose a very harde question: Whether it be lefull for the brother to marry her whiche had been wyfe to his brother now departed, and that without children? There was besyde this another thing that troubled us very sore: Whether, if the pope which hath the cure of Christes flocke would by his dispensacion (as men call it) suffre this, that then at the least wyse it myght be lawfull? The Rector of the Universitie called

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called to counsell all the Doctors regentes that were that
tyme at Tholose for to shew their myndes on this question,
and that not once, but twyse: For he judged that counsell
gevyn ought not to be hasted nor doone upon head, and
that we had neede of tyme and space to doo anye thynge
conveniently and as it ought to bee. At the last there came
togither into one place all the best learned and connyngest
doctors, both of holye divinitie, and also doctors that were best
learned in bothe lawes, yea, and finally as many as had anye
experience in any matter and wer able to do any thing either
by judgement and discresion, or by eloquence or their
excellent wyttes. And there dyd swere that they woulde
obey the sacre and holy counsels, and would folowe the
Decrees of the Fathers, which no man that hath any good
conscience wyl violat or breake. And so every man sayde
hys minde, and the matter was debated and reasoned diffusely
and at large for bothe partes. In conclusion, we fel so fast
to this poynote, that this was the sentence and determinacion
that oure Universitie, with one voyce of all, dyd determine
and conclude with moste pure and cleare conscience and
defiled with no maner of leven or corrupcion: That it is
lawfull for no man, neither by the law of God, nor by the
law of nature, to take her to wyfe that his brother hath left:
And seeynge that it may not be done by the law of God nor
of nature, we answered all: That the Pope can lose no man
from that lawe nor dispence with him. And as for that
thinge can not be contrary to our sentence and verdyct:
that the brother in olde time was compelled by the lawe of
Deuteronomy to mary the brothers wyfe departed without
issue: For this law was but a shadowe and a fygure of
thinges to come, which vanysched away assone as ever the
lyght and trueth of the Gospell appeared: And because
these thynge be thus, we have gven our sentence after
this forme above, and have commaunded the same to be
sygned by our Notary which is our secretory, and to be
fortified and auctorised by the puttyng to of our autenticall
Scale of our Universitie aforesayde, at Tholose the Calendes
or fyrst daye of Octobre, the yere of our Lorde a thousand
v.C.xxx.

After these Determinacions were read, there wer shewed
above an hundreth booke drawn by Doctors of straunge
Regions, whiche all agreed the Kynges Mariage to be unlefull,
whiche were not read, for the day was spent. Then the Chauncellor sayd: Now you of this commen house may reporte in your countryes what you have seene and heard and then all men shall openly perceyve that the kyng hath not attempted this matter of wyll or pleasure, as some straungers reporte, but only for the discharge of his conscience and suretie of the succession of his realme: This is the cause of our repaire hyther to you, and now we wyll departe.

When these Determinacions were publysshed, all wyse men in the Realme moche abhorred that mariaghe: but women, and such as wer more wyffull then wyse or learned, spake agaynst the Determinacion, and sayed that the Universities were corrupte and entysed so to do, which is not to be thought. The Kyng him selfe sore lamented his chaunce and made no maner of myrth nor pastyme as he was wont to do, and dynd and resorted to the quene as he was accustomed, and minished nothyng of her estate, and moch loved and cherished their daughter the Lady Mary: but in no wyse he woulde not come to her bed. When Ester began to draw nere, the Parliament for that tyme ended, and was proroged till the last day of Marche, in the nexte yere.

In the Parliament aforesayde was an Acte made, that whossoever dyd poysone any persone, shoulde be boyled in hote water to the death: which Acte was made because one Richard Roose, in the Parliament tyme had poysoned divers persons at the Bisshop of Rochesters place, which Richard, according to the same Acte, was boyled in Smythfeld the Teneber wednesday followyng, to the terrible example of all other.

This winter season, on the xxvi. day of Janyver, in the citie of Luxborne in Portingale, was a wonderous Earthquake, which destroied many houses and towers, and slew many people by fallynge downe of the same, the Kynges Palace shoke so, that he and the Quene, and the Ladyes fled out of their Palace, without any servauntes, and sought succour where they myght get it, and sodeinly the quaking seassed: Then the Rockes opened, and out spranghe the water, that the shippes in the haven were lyke to have perished: Then the earth quaked agayne, and dyd more harme then before, and at nyght it ceased: of whiche Earthquake, many men were murthered and destroyed.